لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

March 1967

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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The Review of Religions

RABWAH, WEST PAKISTAN

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Ramadhan in Retrospect

The Holy Month of Ramadhan is over. What was its message ? Was is to end with the close of the Calendar month ? Or does it bestow an outlook on life and as an annual refresher course condition the mind for a proper discharge of normal responsibilites of life ? Let us cast a glance backward and appraise the benefit we derived from this spiritual exercise so that we do not leave it behind but go ahead with its spirit the rest of the year.

The Holy month of Ramadhan is a source of manifold spiritual, physical, and moral benefits. If

observed in the true spirit of an act of obedience, the soul is perceptibly drawn closer to the inner purifying influence of the Holy Quran, as both the Holy word and the Holy month are closely associated. A contemplative study of the Book and restful attitude of submission through fasting enrich the human soul with a rewarding re-affirmation of faith—expressing itself in subjective exultation in spiritual beatitude which human language fails to describe.

Since Ramadhan gives a new and fresh attitude to the mind, sharpening its perceptive powers and directing the gaze inwards, one finds himself in a clearer perspective and is involuntarily, even mechanically, directed to a close, even cruel and objective self-examination.

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In the crowded routine of daily life, a jumble of contacts and clashes, surprises and failures, betrayals and opportunities, losses incurred and successes scored pile up in such a mass that one has hardly the leisure or time or even the inclination or the good sense to sort out causes, particularly in reference to his own motives and means; gradually one tends to develop a cynical attitude towards life, and a tendency to blame others for what he missed and praise himself for what he achieved. Through fasting, however, this entire layout is totally reversed—the guns of criticism find one's ownself as the only target and every shell hits the bull's eye. Instead of running down others, one feels so nude and so exposed in his own eyes that he forgets everybody else, and

instead of justifying himself, absolves the rest of the world of every hurt that he believed it had inflicted on him, with malicious intent.

Self-criticism is the first step to self-education, to self-improvement. Once this feeling and this tendency is allowed to grow under the aegis of the Ramadhan, in conjunction with a thoughtful study of the Holy Quran, life takes on a new shape, the world looks a healthier place and mankind, a vast fraternity deserving of gratitude for its contribution to the total well-being of human beings and a family to which sincere service is due.

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One shares their sense of privation and the hunger of the under-fed becomes for him a matter of deep personal concern. He learns this big lesson the hard way, the Ramadhan way. The humanizing influence of fasting brings about a new and vigorous transformation in his soul and he feels that he has been leading in the past a life of selfish inadequacy, more of a drone than that of the honey-bee, a life of futility and greed, a life that demands and has nothing to give, a life barren of beneficience and guilty of rapacity. This re-awakened sense of humanity and of compassion makes a new man of him, fashioning out a soul greedy for the good of others, foregoing luxury so that he may contribute to the relief of want, anxious to enrich his own life through suffering hardships for others. His whole idea of pleasures undergoes a change. He seeks happiness in giving happiness to the deprived, the bereaved and

the beaten. Through this transformation, he becomes a really and truly productive member of the society, a live, healthy and active limb instead of a dead-weight, a grabby aggressor and a greedy sponge.

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Those who have found themselves in this new body pulsating with rushing waves of human sympathy have really fasted. Those who experienced no such impulses and no such warmth of fellow-feeling, they only starved their bodies and their fasting did not travel beyond the outer rim of their carcases. It hurt their flesh but did not filter down to their souls. They must really be alive only in body and dead within.

Ramadhan is in terms of the totality of its value, the month of more of feasting than of fasting. It is a month-long open-door banquet laid out for those who have not centered all their ambitions, hopes and dreams around their stomachs. The stomach-slaves cannot enjoy it even if they fasted, they will have no entry-cards to the table of dainties that are so lavishly served as a special diet to the whole-hearted observers who respect the commandment not as a matter of form only but with an eye to its true significance, as a lofty, purifying, fortifying and indescribably pleasure-giving experience that establishes between man and his Creator a bridge of intimate communication.

On the contrary, those who fatten their bodies, they starve their souls and all their energies are bent toward having the best of everything for themselves. They live only for themselves and end up in aggression

and grow into deadly threats to the peace and prosperity of others and ultimately reap the harvest of death. Callous savagery and maniacal ferocity become their chief characteristics and anger rules their lives and passionate hunger for the lands and wealth of others governs their attitude to their neighbours. They bring misery to others and end up in misery themselves.

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We are living in the age of the Promised Messiah. A heavy rain has irrigated the soil of souls. A new breeze of spring is blowing infusing fresh life. A new heaven and a new earth are in the making. It is the new man who must take charge now. We can all become the new men who must sooner or later dispose of the affairs of the world and reset the pattern of life the Holy Quran gave mankind through the example of the Holy Prophet of Islam and through his companions. That scene has to be re-enacted and the world reshaped to be qualified and conditioned in a manner acceptable to the holiest Leader of mankind, the Founder of Islam. That society is already taking its shape, enlarging its role and activating dead souls and infusing the spirit of courageous hope in drooping hearts. It is expanding in membership and diffusing the spiritual blessing through sacrifice, prayer and suffering.

Under the onslaught of the new philosophy of life, the philosophy of full stomach stuffed with juices, meats, wines, candies, snacks, game, fowl, vitamins, nutriments, narcotics, fruits and greens, enchanted with music, rumba and samba, and garnished with

poetry, song and romance and guilded with theatre, burlesque, strip-tease and art and screen, free love and free sex, religion has come to stay on sufferance, as a refugee, even as an orphan and a relic of the superstitious and dying past. All the resources of wealth and all the channels of its distribution are in the hands of the slaves of stomach.

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The Ramadhan attitude towards life has no appeal for them. It has in fact a very restricted audience but without this outlook a new world cannot become a reality. The task is uphill and the journey a heavy-going undertaking. The true observance of Ramadhan alone can impart the insight and inspire men with spiritual courage that recognizes no barriers too great and no sacrifices too awesome; it can give the light that enables one to see the distant horizon where the journey must ultimately end in the glorious revival of Islam, of human compassion, of fellow-feeling, of a sense of a kinship of man with man, of that moment of ecstasy when hearts beat together though tongues may speak different dialects and all the barriers of race, language, color, caste and cultural level break and crumble.

If we make our lives a long unending Ramadhan in the wider sense of the institution, in terms of its essence, its spirit of sacrifice and self-denial in the interests of others, our blood-brothers, our kinsmen, our neighbours, our fellow-citizens, our fellow-countrymen, our fellow human beings, in fact in favor of all men, without bias and without prejudice, purely and solely

on human level, recognizing no other criteria and taking into account no other angle and for rendering the sacrifice to save whatever little we can, to serve the needs of those who suffer from want, who must eat to live, we will have been amply rewarded for our self-inflicted privation, under the command of God.

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If we can, as we must, establish such a society, a society that exudes so much good will and so much solicitude for the welfare of mankind, we shall become the chosen instruments of the will of God Who has made known His wish that He has decided to clear the debris of the old world of stomach-servers, and has, instead, chosen to raise a new generation of compassionate, God-preferring men who will starve themselves so that they can feed others, who shall be ready to suffer so that they can provide comfort to others.

For, Ramadhan is not a negative act of imposed starvation. The Holy Prophet set the best example during the month for all Muslims to follow. It is said that he generously gave away during Ramadhan, and his bounty was like a fast-blowing gale. Without this positive aspect, Ramadhan remains an imcomplete process, with its benefits limited to the subject alone. The act of giving away, however, puts it into its proper perspective, making it a source of benefit as much to the individual as to the society.

In fact, it is not to inflict pain that Ramadhan has been commended as the source of benefit and

bliss. It is because it becomes a month of public service and self-less service, to win the pleasure of God and not the applause of men, that the Ramadhan is a means of securing heavenly bliss and spiritual blitheness.

Those of us who have fasted in the true spirit of the act, can testify to the truthfulness of its soul-lifting and mind-sifting properties and may well look forward with a surge of happiness to its next visit. There could possibly be some who fasted and felt the pangs of hunger but no pangs of compassion—who went through the routine without meditating on its meaning for themselves as individuals and for the society they live in, and cannot do without, for them the process meant a purely physical performance and after the month is over, they would share the feelings of elation, the donkey experiences when left free in a field of greens. For them, Ramadhan is a burden and they carry it only because of fear of public opinion, and therefore they reap no benefit and only suffer in vain, the hardship of privation.

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"Zakat"—A Reply to Communism

Abdus Salam Akhtar M.A.

'Zakat', one of the basic five injunctions of Islam, is obligatory on every man and woman, liable to it, under conditions propounded and explained by the Holy Prophet of Islam (may peace be upon him). The order to pay Zakat, runs like a refrain in the Holy Quran, where it is generally mentioned along with the order to establish prayer. There are at least 27 passages in the Holy Quran, where the two orders occur jointly, besides scores of other verses, where only charity is enjoined. The Holy Quran says :

> "Never shall you attain to righteousness unless you spend out of that which you love ; and whatever you spend, Allah surely knows it well."[1]

Again the Holy Quran says :

> "The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases ; and Allah is Bountiful, All-Knowing. They who spend their wealth for the cause of Allah then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve." [2]

These and other verses occurring very frequently in the Holy Quran, refer to a two-fold purpose, which is attained by the Institution of Zakat.

Two - Fold Purpose

'Zakat', on the one hand, aims at purification, and on the other, it builds a healthy, beneficient society. Since it is

a tax on the wealthy, to provide social justice, it affects purification in three directions. Its work covers the moral, the economic and the social spheres. In the moral sphere, it washes away greed, and acquisitiveness of wealth, makes the rich alive to, and responsible for solving the problem of poverty. It frees the spirit of man from the hold of wealth, which grows tighter in direct proportion to the greed of man. The wealthy are made responsible individually and collectively through the state, to see to it, that the elementary necessities of life, are provided to all members of the nation. Thus the nation becomes one like an organic whole, with all its members, mutually supplementing each other, morally and financially.

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Secondly, 'Zakat performs its purifying process in the entire social sphere. A section of paupers on the one side, and millionaires on the other, is the most unfortunate division in a nation. It is an economic curse too, for the crises are bound to occur. When the vast majority of nation has no purchasing power, industry and commerce in that country stagnate and get blocked. Who can purchase the goods coming out of the factories and what is the use of show-cases, when only a handful of men can avail of them? What can the factories do, except stopping production when there is no market for the accumulated stock. This causes unemployment, and therefore a crisis of the worst order.

With the distribution of Zakat funds to the needy and the poor, a type of a 'status quo' is maintained, where none has a ground to grudge. The needy, like the sick and the disabled, get the benefit of subsistance, by virtue of being faithful members of the state. Nay! they are not only the members of the state, they are the members of the brotherhood of Islam. They know that it is the brotherhood of love, amity and goodwill. By virtue of being recipients of state stipends, their hearts are filled with prayers for the uplift and prosperity of the administration. Even the wealthy, who have to pay 'Zakat', realise its ultimate benefit. For, they know that circumstances can not be predicted. Wars and diseases, have no time.

Exigencies require prudence. The head of the state has to see to the needs of all his subjects. If a section of his people clings to its own hoardings, this disease may contaminate others. That was the reason why such eminent followers of Islam as Abu Bakr, and Umar, insisted on the collection of Zakat. Hazrat Abu Bakr said:

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> "By Allah! I shall fight those who make a difference between prayer and Zakat, for Zakat is a tax on wealth. By Allah! if they withhold me even a she-goat, which they used to make over to the Prophet of Allah (peace and blessings of God be upon him) I shall fight against them for their withholding it. Omar said "By Allah! Allah opened the heart of Abu Bakr (to receive the truth) so I know, that it was true".[3]

The Rate of Assessment

Before we proceed to show a very significant difference between the Zakat and the Communist's ideologies with their practical implications, it seems necessary to point out the rate of assessment of Zakat. The following are the forms of wealth, on which conventionol doctors of law, generally consider the tax of Zakat to be applicable.

(a) Hoarded Wealth :

Besides accumulated wealth, which lies unused for one year, it also includes excess of annual earnings over annual expenditure, which is not invested in trade or industry, and remains lying with the owner for one year. If the owner is in debt his debt is excluded from the taxable sum. There is for each kind of wealth a minimum exemption limit called "Nisab". In the case of silver, the 'nisab' is 200 dirhams, or 52½ tolas (nearly 21 ounces). In the case of gold, it is 20 *mithqals* or 7½ tolas (nearly 3 ounces). In the case of ornaments, the nisab is that of silver if the ornaments are made of silver, and that of gold, if the ornaments are made of gold.

After deducting 'nisab' and 'debt', all idle wealth is taxed at the rate of 2½ per cent.

(b) Mines and Agricultural produce:

If a mine or a treasure-trove is discovered in the land of a Musalman, he is to surrender 1/5th of the income from the working of mines. Now-a-days all mines and mineral resources are generally monopolised by the state, but Islam enjoins that only one-fifth of such mineral wealth, should be exclusively reserved as Zakat revenue, and spent on the items mentioned in the Quran, in connection with Zakat.

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In the case of agricultural land, which depends for irrigation on rain-water or natural springs, the tax is one-tenth of the land produce. When land is irrigated by wells or other artificial means, in which labour is engaged by the owner, the tax is one-twentieth of the produce of land. Some jurists call it 'revenue,' but it includes the particular tax, we call 'Zakat', which is to be spent on the needs of the poor.

Besides the above 'heads' of income, there is also the tax on the heads of cattle, known as the 'capital tax' varying between one and two and a half percent. Similarly there is the Zakat revenue on goats and sheep at the rate of one goat or sheep from 40 to 120, two, from 121 to 200, three, from 201 to 300, and after that one for each hundred and part of hundred.

To sum up, to meet the demands of social justice Zakat revenue is obtained from a levy of 2½ per cent on all ideal wealth, 1/10th to 1/20th of all agricultural produce, 1/5th of all mineral wealth, and a tax on the entire capital of the whole nation.

This obligation, as anyone will appreciate, is meant purely for the needs and necessities of the poor and the destitute. Islam never supports beggary, but if any working member of the state, falls to the position of a destitute, or even if, unfortunately, he is born to such a position, Islam never leaves him unattended. The Holy Quran emphatically says :

"Whatever Allah has given to his Messenger

> as spoils from the people of the towns is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate only among those of you who are rich." [3]

The 'apostle' stands as the representative or the 'Head' of the state, and he is enjoined to administer the funds in such a way that those in bondage, or in debt, and the wayfarer, get their proper due. Thus God says :

> "The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt and for the cause of Allah, and for the way-farer—an ordinance from Allah. And Allah is All-Knowing, Wise."[4]

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These instructions occuring frequently in the Holy Book of God, show the importance of the upbringing of the poor and the needy, who are regarded as a part and parcel of the state. They may be considered a liability, but they are also an asset. They are an asset in the sense, that if they are supported and well-looked after, their hearts go out in prayer for the integrity of the State. Their relations, associates, and dependents get a psychic drive to work and die for a system, which takes care of their offspring. In short, this one tax has not only a very healthy social effect, it also psychologically prepares the nation, for an all-out effort to work for the betterment of the State.

One Marked Difference.

One marked difference, between the totalitarian system and the Zakat system, is that whereas the former bears no scope for individual initiative, the latter gives due weight to personal enterprise. The process to learn and earn, implies certain mental associations, and it gives rise to a sense of possession, which is a pride to the individual.

Totalitarianism crushes this pride and deprives the individual of its rightful due of effort and discovery. But Islam supports this drive, and urges a person to seek more and more of the bounty of God. Thus God says:

> "And when the prayer is finished, then disperse in the land, and seek of Allah's grace, and remember Allah much, that you may prosper".[6]

So repeatedly does the Quran order seeking the 'bounty of God', that the Holy Prophet made it a duty for the Musalmans only next in importance to prayer:

> "The Prophet of God (peace and blessings of God be upon him) said, "earning of wealth by honest means is next in importance only to the duty of prayer" ".[7]

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When everyone has done his best to earn wealth, the Quran comes forth to inform him:

> "And in their wealth is a share for one who asks . for help and for one who cannot".[8]

The argument, that man is a social animal does not imply that he is himself the society, or that his entity is to be so submerged in society, that it leaves no room for his will. The Quranic injunction:

لا تزر وازرة وزر اخرى

"None will carry the burden of another" implies that the individual as such, is responsible for his conduct, but this responsibility vanishes if his conduct is directed or driven by the social order. The social order of course is necessary in its own place, as a link and a system of accord among its members, but the members as such, are the primal factors, constituting the social order. In fact, it is the state of members, the state of their whims and ideas, that actually makes the order of society, and the society itself is what the members make it. Both are mutually reciprocal.

Islam believes only in such an organic whole. Wherever and whenever there is any over-emphasis on either of these parts, there and then, disruption will occur, perverting the whole of society. Hence the well-being of the social order consists in the perfect balance of all its organic parts.

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2. " " 2, " 262—63.
3. Bokhari 24 : 1.
4. Chap. 59, Verse 7.
5. " " 9, " 60.
6. " 62, " 10.
7. Kanzul Ummal. Vol. II.
8. Chap. 51, Verse 20.

Prayers of the Holy Quran — I

بسم الله الرحمن الرحيم

(۱) الحمدلله رب العالمين ـ الرحمن الرحيم ـ مالك يوم الدين
اياك نعبد و اياك نستعين ـ اهدنا الصراط المستقيم صراط
الذين انعمت عليهم غير المغضوب عليهم والضالين ـ

In the name of Allah, the Merciful, the Compassionate
Praise belongs to Allah, the Lord of all Creation,
The All-Merciful, the All-Compassionate,
The Master of the Day of Judgement.
You alone we serve and to you alone we pray for succour.
Guide us in the right path, the path of those whom You have blessed, not of those who earn Your wrath nor of those who go astray.

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(۲) رب اجعل هذا بلداً امناً و ارزق اهله من الثمرات من
آمن منهم بالله واليوم الاخر ـ

My Lord! make this a place secure and peaceful, and provide with fruits, those of its people who believe in Allah and the Last Day.

(۳) ربنا تقبل منا ـ انك انت السميع العليم ـ ربنا و اجعلنا
مسلمين لك و من ذريتنا امة مسلمة لك ـ وارنا
مناسكنا و تب علينا انك انت التواب الرحيم
ربنا و ابعث فيهم رسولا منهم يتلوا عليهم ايتك ويعلمهم
الكتب و الحكمة و يزكيهم ـ انك انت العزيز الحكيم ـ

Our Lord ! accept this from us ; verily You are the All-hearing, the All-knowing ; and Our Lord make us submissive to you and of our progeny a people submissive to You and show us our rites of worship, and turn to us with compassion ; Surely You are Oft-returning with mercy and are All-Compassionate.

Our Lord ! raise among them a Prophet, who shall recite to them Your Signs and teach them the Book and the Wisdom and purify them ; Surely You are the Almighty, the All-wise.

---

(٤) ربنا اتنا فى الدنيا حسنة وفى الاخرة حسنة وقنا عذاب النار

Our Lord, grant us good in this world, and good in the world to come, and protect us from the chastisement of the Fire.

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(٥) ربنا افرغ علينا صبراً و ثبت اقدامنا و انصرنا على القوم الكفرين

Our Lord, pour out on us steadfastness and make firm our feet and help us against the unbelieving enemy.

---

(٦) ربنا لاتؤاخذنا ان نسينا او اخطانا ـ ربنا و لاتحمل علينا اصراً كما حملته على الذين من قبلنا ـ ربنا ولاتحملنا مالا طاقة لنا به واعف عنا ـ و اغفرلنا ـ وارحمنا ـ انت مولنا فانصرنا على القوم الكافرين ـ

Our Lord ! reprove us not if we forget, or make a mistake. Our Lord ! charge us not with a

responsibility as You charged those before us. Our Lord! burden us not beyond what we have the strength to bear. Pardon us! and forgive us and have compassion on us, You are our Master so help us against the unbeliving enemy".

---

(۷) ربنا لا تزغ قلوبنا بعد اذ هديتنا وهب لنا من لدنك رحمة انك انت الوهاب

Our Lord, let not our hearts deviate after You have guided us and grant us mercy from You, for, You are the Bestower.

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(۸) ربنا اننا امنا فاغفرلنا ذنوبنا وقناعذاب النار

We certainly believe, Our Lord, forgive us, therefore, our sins and save us from the chastisement of the Fire.

(۹) ربنا امنا بما انزلت و اتبعنا الرسول فاكتبنا مع الشهدين

Our Lord, we have accepted what You have sent down and we follow the Prophet, register us, therefore, with those who bear witness.

---

(۱۰) ربنا اغفرلنا ذنوبنا و اسرافنا فی امرنا و ثبت اقدمنا وانصرنا على القوم الكفرين

Our Lord, forgive us our sins and our transgression in our affair and help us against the unbelieving enemy.

(١١) ربنا ما خلقت هذا باطلا سبحنك فقنا عذاب النار

ربناانك من تدخل النارفقد اخزيته وما للظلمين من انصار

Our Lord, You have not created all this in vain. Holy are You. Save us, therefore, from the chastisement of the Fire.
Our Lord, whomsoever You enter into the Fire, him You have surely abased. And for the wrongdoers there are no helpers.

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(١٢) ربنا اننا سمعنا منادياً ينادى للايمان ان امنوا بربكم فامنا ـ ربنا فاغفرلنا ذنوبنا و كفرعنا سياتنا و توفنا مع الابرار ، ربنا و اتنا ما وعدتنا على رسلك ولا تخزنا يوم القيامة ، انك لا تخلف الميعاد

Our Lord, we have heard a crier calling to the Faith, saying, "Believe you in your Lord." So we have believed. Our Lord, forgive us, therefore, our sins and redeem us of our evils and in death, count us with the pious.
Our Lord, grant us what You have promised us through Your prophets and abase us not on the Day of Resurrection. Surely You never break a promise.

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(١٣) ربنا اخرجنا من هذه القرية الظالم اهلها و اجعل لنا من لدنك ولياً و اجعل لنا من لدنك نصيرا

Our Lord, take us out of this city whose people are oppressors. And grant us a friend from Yourself, and grant us from Yourself a helper.

(١٤) اللهم ربنا انزل علينا مائدة من السماء تكون لنا عيدا لاولنا واخرنا واية منك وارزقنا وانت خير الرازقين

O God, our Lord, send down to us a Table, from heaven, that may be for us a festival, for the first of us and the last of us, and a Sign from You, and provide for us, for You are the best of providers.

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(١٥) ربنا ظلمنا انفسنا وان لم تغفر لنا و ترحمنا لنكونن من الخاسرين

Our Lord, we have wronged ourselves, and if you do not forgive us, and have mercy on us, we shall surely be among those who are the losers.

(١٦) انت ولينا فاغفرلنا و ارحمنا و انت خير الغافرين

You are our Friend, forgive us, therefore, and have mercy on us, for, You are the Greatest Forgiver.

(١٧) ربنا امنا فاغفرلنا و ارحمنا و انت خير الراحمين

We have believed, Our Lord, forgive us, therefore, and have mercy on us, for, You are the Most Merciful.

(١٨) الحمدلله وسلام على عباده الذين اصطفى

Praise be to ALLAH and peace be on His chosen servants.

English : M.G. Ahmad

Letter From America

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Marriage Institution

"It is only our first marriage", say many newly-wed couples. To them marriage isn't as final as to the people in the East. It has for them some 'trial' aspects and therefore 'reservations' such as a right to private life which makes the marriage a 'partial' partnership. And since the American is an ardent believer in individualism, he cannot brook any advice, and relations and friends keep discreet silence with the result that without outside advice to make the marriage 'work' and the partnership idea move from the business angle to the life angle, it is oftener than not heading for the rocks. Divorces therefore are common and since job opportunities are in abundance women find paying employment besides rewarding moments of personal freedom from marital 'bondage'. But still marriage as an institution is not out of date. The divorced marry again and again and very few choose to stay single as marriage notices in preponderating numbers list couples 'he for the 3rd time and she for the 2nd time'. A man, one Glynn Wolf 57, of Los Angeles, got his 17th divorce this week from his 21 - year bride of 5 months ago and the event was reported as his escape from "trap".

Individualism

The individualism of the American pervades every branch of life. To a large extent, the value of individualism has a priority—freedom of faith is predicated on this solid foundation and its utter negation is the one aim of absolute monarchy—Marxism and dictatorship and all forms of totalatarian philosophies which cannot flourish with individualism breathing alive. But the American asserts it at every step. When Professor Baghoorn of Yale was held prisoner by the Soviets, there was justified

indignation all over Europe and America on this unwarranted act of high-handedness against a guest visitor leading a cultural group on an officially sponsored tour. On his return to America, the Professor made one pointed remark that embodied the entire philosophy of Western democratic thought. He said his arrest by the Soviet authorities had brought up the principle whether the individual was for the state or the state was for the individual. It came to my mind that Islam upheld the view but at the same time it struck the balance even, by upholding also that the individual stood for the state, the community or the immediate interest of Islam. An incident in point was the invasion of India by Muslim troops under Muhammad bin Qasim provoked by an unwarranted attack by Indian authorities on a Muslim woman journeying by sea in Indian waters.

This individualism of the American is called the right of dissent which generally finds expression in attacks on the President, the State department and the system. It believes in ripping apart the target hence so much pitiless research in the private life of public figures, in their social contacts, in their money-resources, hobbies and past.

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Currently the Viet Nam war is the hot target which the Opposition feels is a manifestation of "arrogance of power" and the President feels is a situation characterized by "agony of Power". It is this right of dissent that guarantees every creed, every faith, every philosophy, full freedom of expression and of platform in the U.S.A. It is this right of dissent that also makes growth of religious life and spiritual milien, a difficult task beset with tremendous hazards threatening to sweep off every effort in the unabated and full flowing onrush of tumultuous passions that find equally free play, as pursuit of happiness is a guaranteed fundamental right and short of infringing or curtailing the activity of others, is constitutionally protected.

A fresh outbreak of dissent is an organized attempt by student and teacher groups to found a free university of New York, because they feel, that the "intellectual bankruptcy and spiritual emptiness of American educational establishment" call for such an institution. They feel that American Universities are institutions of

intellectual servitude, deeming students incapable of regulating their lives sexually, poliltically and academically and are processing raw material for their clients—business, government and military bureaucracies. In an address to some of its sponsors, I welcomed the idea of a free University for the whole of U.S.A. committed to dissipate the threats of death the West posed to the East. I recounter some of the "gifts" of the West to the East (1) Marxism—a philosophy of stomach. The state-monster demands that one should surrender to it from God down to his babies and parents so that he may have a loaf of bread or a bowl of rice.

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(2) Christianity — the philosophy of vicarious atonement—Jesus by his death on the cross carried away all our sins, both the committed and the uncommitted, only if we believe in the sacrifice which is, ironically, a doubtful historical fact, in that Jesus was an unwilling party to the act of crucifixion.

(3) Democracy—In final analysis a philosophy of empty stomach.

(4) Science—it has taken the place of God and now with its atomic missiles is threatening wholesale extinction of mankind in the East.

(5) Wherever Western "missions" went, they offered first the Bible, then the bayonet, then booze, then the brothel culture.

And if the proposed free University of New York, could dissolve one of the threats, the nuclear threat, it will have justified its existence. But if it became another workshop for useless activity, it would add one more blister to the ulcerated face of Western civilization, the poison of human soul.

Intellectuals and Government

Intellectuals hold a place of top importance in this country; the universities fully participate in community problems and threats to democracy, to good government, to the image of America abroad are under constant study. The foreign policy also takes its share of blame or praise as the case may be.

In certain quarters, it was felt that President Johnson was estranged from the world of scholarship. Rebutting the charge he said he had examined more than a thousand new ideas from academics and that his thinking had been greatly influenced by thinkers and he welcomed their participation, not only in creating ideas but also in administering them inside the government. Mr. Johnson, however, complained that an important aspect of intellectual power was being short-rationed, the power to evaluate—"to define a problem as acutely as it can be defined." He said that an intellectual would not accept in his laboratory the suggestion that the best way to solve the problem is to walk away from it. Should he or would he accept a different set of critical standards when the problem is foreign policy, he asked.

Integration—the running sore

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As civil rights legislation took up the Negro's struggle for better jobs and voting rights, Negro hopes rose and so did the demonstrations gather momentum. The recent civil rights bill, however, failed to pass and got struck on the open housing clause. The demonstrations continued and became even more violent. San Fransisco was the scene of trouble recently. The White thought the pace of integration had been smart enough; restaurants, utilities, jobs, votes, schools and universities had all been thrown wide open. They feared they had gone fast enough but would not go any faster. For theories are not enough—they must be implemented and so should be the law. The deep South had hit back: it was furious: it had agreed to a lot and could not accept an over-night change. The Ghetto Negro had also waited long in chains, in misery, in sweat, in proverty, in ignorance, in hate and hunger. Now that he had hope and unity and sympathy he believed the time was ripe for further pressure. The black man is lucky in two respects—he has a brave leadership and a sympathetic White-man up the North wielding most of the vote, far-seeing and tactful. But the Negro woefully lacks one thing, a moderate-minded leadership who could well be relied upon to keep rash expectations below boiling point and help the White sympathizer break the dixie-land prejudices gradually.

The bitter times the country is passing through must further embitter relations between the black and white for quite a long while, at least until the Negro leadership realizes the costliness of speed or the white backlash movement in the South realizes the dangers of head-on clash with the aroused and consciously wide-awake black community. The forthcoming elections in the Sourthern states shall furnish the answer whether America goes ahead in its compaign of equal opportunity for all or its white majority succeeds in eye-wash legislature measure to keep the witch's cauldron boiling.

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In the scale of justice the White South hasn't much of a case. Legislation has certainly been moving at a fairly decent pace but implementation has been slow, even, wilfully retarded. Federal funds have been flowing pretty normally to hospitals and schools marked for desegregation though the pace of desegregation has been too tardy to deserve federal aid—funds were with-held from 74 of a total of 1800 school districts and 89 of a total of 7000 hospitals.

Arab Embassies boycott New York City Social Affair

Last June King Feisal of Saudi Arabia had declared friends of Isreal as enemies of his nation. New York city Mayor cancelled dinner in the monarch's honour and governor Rockefeller a scheduled visit to the king. Top consular officials of Arab nations have refused to honour invitations to city functions since the unhappy incident. Mayor Lindsay recently issued an invitation on behalf of New York to honour the General Assembly delegations. Arab nations' representatives at a meeeing held at UN headquarters decided to boycott the function and officially informed the Mayor of their joint decision. This show of solidarity has caused plenty of dismay in responsible city cricles.

New York *A. G. Soofi*

Book Reviews

1. APOLLONIUS OF TYANA, by G.R.S. Mead, University Books INC., New Hyde Park, New York $5. 00

The dust title cover, and the title page, speak of Apollonius as "the Philosopher-Reformer of the first century A.D." But it is curious the publication leaves the reader undecided about its relationship with Christianity, or its possible bearing on the gradual development of Christianity in the earliest centuries of the Anno Domino. The learned author of the Foreword, however, helps on this point—unfortunately, though, not to any appreciable extent:

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> "Early Christian apologists made a serious attempt to discredit Apollonius, just as in the fourth century they suppressed or modified any writings and documents on Christian origins which did not show the new religion in what they considered to be the best light. These sincere but misguided attempts to establish a state religion from teachings which went beyond narrow doctrine and dogma are discussed in *The Lost Years of Jesus*, by Charles Francis Potter (University Books 1963). We must remember that before the new orthodoxy could be firmly established there were confused struggles with older faiths. Christianity finally emerged triumphant from a fantastic melting-pot of Isis, Mithras, the Manichaeans, Gnosticism and other faiths and deities."

The implied meaning here, as to the value of Church Christianity, when too innocently accepted as a genuine record of the Life and Teaching of Jesus, the great son of Israel, is so lamentably clear, that one is left wondering whether it is entirely honest to describe the pitiful mangling Christianity received during this process of emergence as 'triumphant'.

The trouble with Western research scholars, when they come to rather arresting personalities, nearly contemporanious with

Jesus of Nazareth, like Apollonius of Tyana, they can neither dismiss them nor accept them without damage to the portrait of Jesus, as painted by artists acceptable in the eyes of the Church built up around this name.

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By all accounts, Apollonius had a commanding presence. He had ideas; he had a considerable measure of the strength of character; he was gifted with a penetrating and imaginative vision; he could talk well when he wanted to; he enjoyed the thrill of roaming from land to land, at a time when indulgence in this expensive hobby was not entirely free from danger.

Evidently you cannot easily dismiss a fellow who comes to you with these, and many other, very impressive qualities. But it should not be irrelevent to ask why, at all, should you want to dismiss him? Why not accept him according to his stature? Why not talk to him, and share the thrills, intellectual, emotional, and physical, which enriched his life? Why strive to discover a saint in every sensible human being? Why strive to raise every honest man to Prophethood, and insist that he should be accepted as one, merely because you, in your fervour, for one reason or another, were inclined to look at him only in that light, or not look at him at all?

But the trouble is he is credited with the performance of miracles, at times even so amazing as to exel, in some respects, the miracles of Jesus Christ, accepted by Church Christianity as properly 'authenticated'.

For this reviewer, personally, however, the great drawback of the book, as a religious study, is the author's obsession with what is generally called the esoteric element in some religions. Religion, where it is genuine, must be free of all secret teaching, for otherwise it would tend to be some sort of a 'conspiracy', evidently a total negation of all sense of the sacred in human life—for instance, conspiracy of the Caste Hindus to hold the Vaisiyas and the Sudras in perpetual bondage—or the conspiracy of an ignorant clergy striving to preserve privileges it has ceased to deserve.

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2. GOD IN SERCH OF MAN,

A Philosophy of Judaism, by Abraham Joshua Heschel, published by the Jewish Publication Society and Maridian Books. $ 1.65.

This is a very remarkable book, quite refreshing in some respects—a noble endeavour to appreciate the Religious Sense in man, in an age when ideas of this kind stand at a discount, with such a large number of people, intent on the pursuit of uninhibited pleasure, and the worship of mammon. In many places its language and style is superb, sheer poetry, even though it is intended as simple, unadorned prose.

Its vision of the need for a Divinely Inspired and Revealed Religion in the affairs of man is very clear :

"Religious knowledge is regarded as the lowest form of knowledge. The human mind, according to Comte, goes through three stages of thought : the theological, the metaphysical, and the positive. Out of the primitive religious knowledge metaphysics gradually evolved, to be succeeded by the positive, scientific method of thought. Modern man having achieved the final stage eschews all appeal to unobservable entities. In the place of God, humanity—the grand Etre—becomes the supreme object of adoration. However, what is considered an achievement from the perspective of modern man may be judged a privation by the post-modern man. In future generations, people will find difficulty in understanding how at one time the generations existed who did not regard the idea of God as the highest concept of which man is capable, but who, on the contrary, were ashamed of it, and considered the development

of atheism a sign of progress in the emancipation of human thought.

"Dazzled by the brilliant achievements of the intellect in science and technique, we have not only become convinced that we are the masters of the earth ; we have become convinced that our needs and interests are the ultimate standard of what is right and wrong.

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"Comfort, luxuries, success continually bait our appetites, impairing our vision of that which is required but not always desired. They make it easy for us to grow blind to values. Interests are the value-blind man's dog, his path-finder and guide.

"Modern man is gradually recovering from the shock of realising that, intellectually, he has no right to dream any more ; no right to mourn his lost craving for that which he may need, but to which he has become indifferent. He has, indeed, long since ceased to trust his will to believe, or even his grief about the loss of a desire to believe."

Passages of this purity of thought abound in the book. Nor is it possible to deny the importance of the role played by Bani Israel in the development of religious concepts. At the same time, however, one has to bear in mind that Bani Israel also have maintained an unenviable record for letting down the Prophets. Why did they fail to recognise the Messiah they were so fervently waiting for, when he appeared in the person of Isa, the son of Mary ? Why did they fail to recognise Muhammad, peace be on him, when he appeared among their Brethren, the Bani Ismael ? They failed to recognise the Messiah because he came clothed in, a glory different from the picture they had built up in their own minds, in ignorance of the ways of God in the matter of his Prophets ; and they failed That Prophet who

appeared among their Brethren the Bani Ismæl, from sheer pride and a blind, insensate, insane jealousy !

That is where the Jews turned false to their own ideals : where they betrayed their own God !

From another angle, this book appears to be one in a high level plan to white-wash the Jews in the eyes of the European and American nations, to line them up in suppert of the Jews in Palestine, who are there without detriment to Arab interests, as was solemnly, but most fraudulently, promised in the infamous Balfour Declaration.

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This high level plan is being implemented in two ways : the Muslims, and Islam, are being painted, on the world canvas in the most revolting colours, as in *Ayesha* for instance ; and to white-wash the Jews, as in this instance, and another book reviewed in an earlier issue, in which the thesis is that Jesus was crucified, not by the Jews but by the Imperial Romans.

A.Q.N.

BOOKS ON ISLAM
AND ON
COMPARATIVE RELIGIONS

1. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 PP.
2. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 PP.
3. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 PP.
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5. **Islam in Africa** *by* Mirza Mubarak Ahmad
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7. **Where did Jesus die?** *by* J. D. Shams
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